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tending to confirm the extraordinary tradition preserved in the Triad, the precise reason of which, however, must still be considered inexplicable. It is somewhat remarkable, that the Arkite Divinity, Dionusus, another name for Noah, was represented by some of his votaries in the shape of a bull: and in the Orphic Hymns he is called *ταυρογενής* and *ταυρομεταστροφής*. His inseparable companions too, the Centauri, are described as horned; and certain ships of old were called *βουκενταυροι*, whence the Venetians took the name of their Bucentaur. The Egyptians too, it may be added, thought the horns of a young ox or bull bore a resemblance with a *lunette*, which was, with them, an emblem of the ark. From all this it may reasonably be inferred, that bulls or oxen had, in most ancient countries, some share in the fabulous circumstances ascribed to the Deluge*. The names, given to the oxen of Hu, are *Ninis* and *Peibio*.—With respect to Hu himself, it would be impossible here to do adequate justice to the various particulars recorded of him. But an opportunity will soon be selected for entering into a separate and full investigation of this remarkable character.—The stones or tablets of Gwyddon Ganhebon seem to correspond with the inscribed pillars of Seth or Hermes; or they may have a reference to the hieroglyphical or Runic inscriptions, which have been found in various countries, both on artificial obelisks and natural rocks. But, whether historical or fabulous, the tradition, here preserved, is well worthy of a more minute examination. Gwyddon Ganhebon is also commemorated in the Triads as having been “the first man in the world who composed poetry.”]

THE WISDOM OF CATWG.

APHORISMS†.

The strength of an infant is his innocence :
 The strength of a boy is his learning :
 The strength of a girl is her beauty :
 The strength of the prudent is his silence :
 The strength of the wise is his reason :
 The strength of a teacher is his method :

* Many interesting particulars, relating to this inquiry, may be found in the 2d volume of Bryant's learned “Analysis of Ancient Mythology.”

† Arch. of Wales, vol. iii. p. 12—13.

The strength of a poet is his genius :
 The strength of a leader is his sciences :
 The strength of a scholar is his penetration :
 The strength of an artisan is his hand :
 The strength of the brave is in his heart :
 The strength of the orator is confidence :
 The strength of the artist is his design :
 The strength of the virtuous is his patience :
 The strength of the godly is his belief and faith :
 The strength of faith is to be on the truth :
 The strength of the lover of truth is his conscience :
 The strength of conscience is to see what is just :
 The strength of the just is his God.

CATWG THE WISE.

CIRCLE OF THE MORAL WORLD*.

Poverty causes exertion ;
 Exertion causes prosperity ;
 Prosperity causes wealth ;
 Wealth causes pride ;
 Pride causes contention ;
 Contention causes war ;
 War causes poverty ;
 Poverty causes peace ;
 The peace of poverty causes exertion.
 Exertion turns round the same circle as before.

CATWG THE WISE.

WELSH PROVERBS.

Plant gwirionedd yw hen diarebion†.—DIAREB.

—000—

AMONG the literary stores, so various and interesting, in which the Welsh language abounds, it cannot be deemed surprising, that it should contain a valuable collection of Proverbs. This is a species of learning, which must have taken early root in most countries ; and it may be considered as embodying the most approved and current wisdom of the various nations, where it is found to prevail. Its concise and sententious method of convey-

* Arch. of Wales, vol. iii. p. 40.

† “ Old Proverbs are the children of Truth.”—ADACH.